

**سَرْدَانِيَه** (ساردنی<sup>۱</sup>)، از بزرگ‌ترین جزایر در غرب دریای مدیترانه، که حکام مسلمان منطقه مغرب، برای تصرف آن بارها اقدام کردند، امروزه این جزیره در ایتالیا واقع است. نام این جزیره ظاهراً از نام ساردوس<sup>۲</sup>، قهرمان اسطوره‌ای، گرفته شده‌است که آنجا را به متصرفات امپراتوری روم افزوده بود (← جُمُورِی، ص ۳۱۴). پیش از امپراتوری روم شرقی، فنیقیها بر سَرْدَانِيَه مسلط بودند (برادفورد<sup>۳</sup>، ص ۵۱۳). بااین‌همه، به سبب موانع طبیعی و نیز جنگندگی ساکنان این جزیره، عموماً حکام محلی بر آنجا فرمان می‌راندند (محمد عبدالله عِسان، عصر ۲، ص ۱۹۱).

جزیره سَرْدَانِيَه، که پس از جزایر اندلس، صِقلِیَه\* (امروزه سیسیل<sup>۴</sup>) و افریطش\* (امروزه کرت<sup>۵</sup>) بزرگ‌ترین جزیره دریای مدیترانه به‌شمار می‌آمد (← استرابون<sup>۶</sup>، ج ۱، ص ۴۷۱؛ یاقوت حَمَوِی، ذیل ماده)، ناحیه‌ای بود کوهستانی که از شمال به جنوب امتداد داشت (ادریسی، ج ۲، ص ۵۸۴). ساکنان سَرْدَانِيَه را رومیان و بربرهای شمال آفریقا تشکیل می‌دادند که کوهستانی‌بودن زیستگاهشان آنان را به مردمانی قوی با روحیه خشن و سوارکارانی ماهر بدل کرده بود (ادریسی، همانجا؛ دمشقی، ص ۱۹۰). این جزیره یکی از مراکز دوازده‌گانه اسقف‌نشین روم بود و بطریق سَرْدَانِيَه بر جزایر اطراف در دریای مدیترانه نظارت داشت (← ابن خرداذبه، ص ۱۰۹). سَرْدَانِيَه به سبب زمینهای حاصلخیزش کشاورزی پررونقی داشت (مسعودی، ص ۶۸؛ نُورِی، ج ۲۴، ص ۵۳). همچنین این جزیره به داشتن معادن نقره و نیز صید مرجان مشهور بود (← ابن سعید مغربی، ص ۱۶۸؛ دمشقی، همانجا؛ ابوالفداء، ص ۱۹۱). نقره در سَرْدَانِيَه به حدی فراوان بود که از گذشته‌های دور آن را به بسیاری از مناطق بلاد روم صادر می‌کردند (ادریسی، همانجا). موسی بن نُصیر\*، احتمالاً با آگاهی از دشواریهای فتح سَرْدَانِيَه، در ۸۴ در شهر تونس\* با احداث «دارالصناعه» ای یکصد کشتی ساخت و خود را برای نبردی گسترده آماده کرد. در این دوره، فرماندهی نخستین حملات را عطاءبن ابی نافع برعهده داشت، که در بازگشت به همراه اسرا و غنائم در دریا غرق شد (← ابن قتیبه، ج ۲، ص ۷۰۶۹). سه سال بعد، موسی بن نصیر دو لشکر، یکی به فرماندهی پسرش عبدالله و دیگری به فرماندهی عبدالله بن حذیفه آزادی، به آنجا اعزام کرد (خلیفه بن خیاط، ص ۲۲۳). در سال ۸۹ نیز عبدالله بن مرّه در حمله به سَرْدَانِيَه، از جانب موسی بن نصیر، حدود سه هزار اسیر و مقادیر بسیاری طلا، نقره و محصولات کشاورزی به غنیمت گرفت (ابن قتیبه، ج ۲، ص ۷۱). در سال ۹۲، لشکریان موسی بن

واحدهای اندازه‌گیری کنونی است. انگیزه تألیف، ارتباط این دو واحد اندازه‌گیری با مسائل نماز مسافر بوده‌است. این کتاب را مؤلف در ۱۳۴۴ (۱۳۰۴ ش) تألیف کرده و سپس بیشتر مباحث آن را در باب سوم غایه التعدیل آورده‌است. محمود لطیفی کتاب را به صورت محقق همراه غایه‌الاعدیل در ۱۳۹۵ ش چاپ کرده‌است.

(د) رساله‌ای در معرفت چو (چو = واحد اندازه‌گیری وزن مروارید)، که آن را در ۱۳۲۶ نگاشته و در آن، به بحث از مروارید، نحوه به وجود آمدن آن و همچنین واحدهای اندازه‌گیری وزن آن پرداخته شده‌است (کیوان سمعی، ص ۱۳۹).

سردار کابلی رسائل مختلف دیگری در نجوم و ریاضی داشته‌است که ظاهراً نسخه‌ای از آنها در دست نیست. از جمله العَلَمُ الشَّاهِصُ فی اسرار ظل الشَّاهِص (برای فهرستی از رسائل سردار کابلی ← سردار کابلی، ۱۳۹۵ ش، مقدمه سهرابی، ص ۱۷-۱۴).

سردار کابلی به کیمیاگری (صنعت) نیز علاقه داشت و در جوانی مدتی را صرف این کار کرد. او کیمیاگری را از شیخ عبدالرحمان مکی، هنگامی که وی نزد خانواده سردار کابلی در کرمانشاه می‌زیست، آموخت، هرچند اندکی بعد بر اثر حادثه‌ای که برای پسرعمویش رخ داد از این کار دست کشید (← مدرسی چهاردهی، ص ۲۱۲؛ کیوان سمعی، ص ۱۲۳-۱۲۶، ۱۳۰-۱۳۱).

منابع: آقابزرگ تهرانی؛ عبدالاعلی سیزواری، مهذب الاحکام فی بیان الحلال والحرام، قم ۱۳۸۸ ش؛ حیدرقلی سردارکابلی، تحفة الاجلّة فی معرفة القبلة، چاپ میدی سهرابی، قم ۱۳۹۵ ش؛ همو، غایه‌الاعدیل فی معرفة الاوزان و المکابیل، [تهران] ۱۳۵۲ ش؛ موسی شبیری زنجانی، رساله توضیح المسائل، قم ۱۳۹۶ ش؛ ماشاءالله علی احیانی، «مسئله آموز صد مدرس: بحثی درباره قبلة مدینه منوره»، تحقیقات اسلامی، سال ۸، ش ۱ و ۲ (۱۳۷۲ ش)؛ حسن طارمی‌راد، «ذیلی بر مقاله مسئله آموز صد مدرس»، در همان؛ غلامرضا کیوان سمعی، زندگانی سردار کابلی مشتمل بر حوادث افغانستان در قرن نوزدهم میلادی، تهران ۱۳۴۳ ش؛ مجلسی؛ مرتضی مدرسی چهاردهی، «سردار کابلی»، آرمغان، دوره ۲۶، ش ۵ (مرداد ۱۳۳۶)؛ مرتضی نجومی، «آیت‌الله علامه شیخ حیدرقلی سردار کابلی»، نور علم، دوره ۵، ش ۱ (بهمن و اسفند ۱۳۷۱).

/ حسین روح‌اللهی /

سردار ملی ← ستارخان

سردار نصیرت ← چلبیانلو، رحیم‌خان

1. Sardinia

2. Sardus

3. Ernle Bradford

4. Sicilia

5. Crete

6. Strābo

*Arabi e Sardi nel Medioevo*, by MOHAMED MUSTAFA BAZAMA. 193 pages + appendix, notes, maps, chronological tables. Editrice Democratica Sarda, Cagliari 1988.

Mohamed M. Bazama has written an original and thought-provoking book on a challenging topic, the history of Sardinia and its contacts with the Arab-Muslim world between the eighth and eleventh centuries C.E. According to the author, Arab-Sardinian relations in the Middle Ages have never received sufficient scholarly examination and commentary. Michele Amari treated the subject in his monumental *Storia dei Musulmani di Sicilia*, but his coverage was indirect and subordinate to his primary objective of presenting the history of Islamic Sicily. Subsequent works have been heavily based on Amari's original scholarship. With the publication of *Arabi e Sardi nel Medioevo*, Arab relations with Sardinia and Arab influence on the island's development during the medieval period receive extensive treatment, reanalysis, and fresh interpretation.

Bazama's task is especially difficult, considering the lack of detailed primary source material describing Sardinian contact with Muslims. The author refers to Arabic historical and geographical accounts in his effort to shed light on this aspect of Mediterranean history. Although most of these sources have been examined by previous scholars, Bazama's review of their contents leads him to some new and provocative conclusions.

Perhaps the most intriguing theory presented in the book is the possible Arab influence on the formation and development of the "guidicati," the four self-governing territorial units into which Sardinia was divided during the Middle Ages. Bazama contends that the autonomous areas originated in the period immediately following the Arab invasion of the island in 752-53, and that the institutional form of the guidicati developed over time in succeeding years. The author postulates that the Arab expedition which eliminated the last vestiges of Byzantine control over Sardinia and the subsequent peace treaty established between the Muslims and islanders generated conditions favorable for the creation of the new type of government. He asserts that under the terms of the peace agreement the Sardinians became subject to payment of *jizya*, but were granted the privilege of managing their own internal affairs and essentially attained independent sovereignty over their island. Free of direct political control by any external power, Sardinia was able to formulate its own unique system of government, the guidicati.

Bazama is not absolutely certain how long the specific provisions of the treaty of 752-53 remained in effect. Eventually, perhaps by the first quarter of the ninth century, the Sardinians succeeded in freeing themselves from

the *jizya* imposition. Despite the change in conditions, the author maintains that the island preserved its autonomy and did not come under the domination of any of the principal competing powers in the Mediterranean, including the Abbasids, Byzantines, Franks, and Spanish Umayyads. He affirms that as long as the regional balance of power remained stable, Sardinia was guaranteed its freedom and independence.

The work also presents an overview of medieval Arabic geographical descriptions of the island. These accounts contain information about the island's natural features, principal cities, inhabitants, and small satellite islands. The author's analysis of the Arab sources has led him to propose locations for a number of these towns and areas which are at variance with those suggested by Amari. Bazama's choice of locations is well reasoned and based on a more accurate reading and translation of the Arabic texts.

Although many of the propositions propounded in *Arabi e Sardi nel Medioevo* are speculative, a fact that the author acknowledges, the work is valuable for its fresh approach towards the history of the medieval Mediterranean and the relations between the different peoples of the region. For instance, based on the evidence cited by Bazama, it is conceivable to envision a free and independent Sardinia, strategically situated in the middle of the Mediterranean, offering a contact point for peaceful interchange between the worlds of Islam and Christendom. The author surmises that the island might have served as a bridge for commercial exchange, a distinct possibility supported by a reference in the Arabic source to Sardinian prosperity following the peace treaty of 752-53. Even if these conclusions are tentative and conjectural, they offer a viable alternative to the historical view that presumes the existence of impenetrable barriers and relations generally characterized by hostility and conflict between Muslim and Christian societies. Bazama's work is well worth reading for the questions it raises and its thought-inspiring perspective on the history of Sardinia during the Middle Ages.

BRIAN JOHNSON

University of Washington

*Islamic Reform: Politics and Social Change in Late Ottoman Syria*, by DAVID DEAN COMMINS. viii + 199 pages, notes, appendix, bibliography, index. Oxford University Press, New York 1990. \$32.50.

The restructuring of Ottoman social and political institutions along Western lines during the Tanzimat elicited an Islamic modernist response from intellectuals, members of an elite frustrated in attaining positions commensurate with their training. These intellectuals had a narrow social base but a disproportionate impact on political and ideological currents. In Istanbul, the Young Ottomans, the pioneers of constitutionalism in the 1860s,

## 482 SARDINIA

swan; several sarcophagus reliefs from Tyre from the second century CE also feature elaborate mythological scenes of Achilles and Dionysus. A basalt sarcophagus from Umm Qeis (Gadara) in Jordan from the third century CE bears a depiction of Dea Syria at each end. Such decorations seem to express hopes for immortality in the afterlife through mythic union with the gods. [See Umm Qeis.]

Jewish sarcophagi from the Roman period, by contrast, are noteworthy for their geometric and floral rather than mythological decorative themes. Specimens from Benyamina; Dominus Flevit, Mt. Scopus, and Sanhedria in Jerusalem; Nablus; and Rosh ha-'Ayin all feature carved friezes of geometric design on their anterior faces or lids, without iconic representations. As such, these sarcophagi cohere with patterns of decoration on Jewish ossuaries from the Roman period typically ornamented with compass-drawn rosettes. Later, by the third century CE, Jewish sarcophagi at Beth-She'arim display images of lions, eagles, shells, and masks; even there, however, mythological depictions are generally lacking, except in the Leda sarcophagus discussed by Michael Avi-Yonah (1967).

Early Christian sarcophagi appear outside of Palestine by the third century CE, exploiting and transforming typical pagan mythical motifs. Decorative depictions of Jonah in particular symbolize Christian hopes for resurrection.

[See also Burial Techniques.]

## BIBLIOGRAPHY

- Avigad, Nahman. *Beth She'arim: Report on the Excavations during 1953-1958*, vol. 3, *Catacombs 12-23*. Jerusalem, 1971. Report and discussion, including plates and drawings, of the Jewish sarcophagi of the Roman period from catacomb 20.
- Avi-Yonah, Michael. "The Leda Coffin from Beth She'arim" (in Hebrew). *Eretz-Israel* 8 (1967): 143-148. Brief but very useful discussion of this specimen and its mythological symbols.
- Bivar, A. D. H. "Document and Symbol in the Art of the Achaemenids." In *Monumentum H. S. Nyberg*, vol. 1, pp. 49-67. Leiden, 1975. Photographs and discussion of the Satrap Sarcophagus.
- Dothan, Trude. *Excavations at the Cemetery of Deir el-Balah*. Jerusalem, 1979. Report and discussion of Bronze Age anthropoid clay sarcophagi, including instructive typological distinctions.
- Koch, Guntran, and Hellmut Sichtermann. *Römische Sarkophage*. Munich, 1982. Standard reference work for Roman sarcophagi in the Mediterranean world.
- Smith, R. H. "An Early Roman Sarcophagus of Palestine and Its School." *Palestine Exploration Quarterly* 103 (1973): 71-82.

BYRON R. McCANE

*Sardinia*

**SARDINIA.** The largest island in the western Mediterranean, Sardinia is within easy sailing distance of Italy, North Africa, and southern France. Its coasts tend to be rugged and lacking in maritime approaches, but the west and south have some safe harbors, where Phoenician, Punic, and Roman cities arose. Although there are very few high

mountains, Sardinia is a mountainous region. About 20 percent of the island is comprised of low-lying plains with adjacent terraces to about 200 m; about two-thirds of the island's surface lies between these zones and the 500-m line.

Disregarding the still enigmatic Paleolithic period, the beginning of Sardinia's prehistory can be dated to the arrival of cardial impressed ware early in the sixth millennium. From the earliest period, Sardinia was in contact with Corsica, Liguria, Lombardy, and Provence, as is attested by the presence of Sardinian obsidian in those regions. This earliest Neolithic culture evolved into the Middle Neolithic culture known as Bonu Ighinu (c. 4500-4000 BCE). The obsidian trade produced in Sardinia ceramic parallels with a wide range of cultures in the 5500-4000 BCE horizons from northern Italy and Provence. The size of the known early sites suggests that society was based on small bands, perhaps no more than individual extended families, whose economy was based largely on herding, foraging, and the small-scale cultivation of barley, wheat, and legumes. Settlement in the Bonu Ighinu period was more widespread and more developed. Local groups began to exercise control over the obsidian sources and trade was probably mediated through the coastal villages. These factors suggest the development of social and economic hierarchies, which find their material manifestations in jewelry and fine pottery in mortuary contexts. During this period the first indications of cultural interactions occur, either direct or indirect, with the Balkans and the eastern Mediterranean.

By about the end of the fifth millennium, Bonu Ighinu had evolved into the Late Neolithic San Michele or Ozieri culture (c. 4000-3400 BCE). This was a period of profound, often rapid, changes and marked increases in prosperity that began in the eastern Mediterranean (notably in Gerzean Egypt) and southeastern Europe and rippled westward. Except for a few habitations in caves, Ozieri was a culture of unwallled open-air villages with marked social and economic hierarchies. During the latter phases of this period, large stone architecture makes its first appearance at the sacred site of Monte d'Accoddi-Sassari, an artificial "high place" with a ramp and village. The presence of copper and silver allows us now to consider the Late Neolithic as transitional to the Chalcolithic, or Copper, Age, which on Sardinia is almost coterminous with the third millennium BCE and is transitional to the Bronze Age culture known as Nuragic. Large stone architecture now developed into the first defensive structures, suggesting a further evolution of society and economy. Extrainsular contacts include the late fourth/early third-millennium Copper Age cultures of southern France, Iberia, Italy, and Sicily, the latter being the probable mediator of more widespread parallels with material from the eastern Mediterranean.

During the Copper Age, megalithic architecture produced fortifications known collectively as protonuraghi, es-

226362

ISPROM /  
ISTITUTO DI STUDI E PROGRAMMI  
PER IL MEDITERRANEO

Giuseppe Contu  
Università di Sassari - Italia

Annotazioni sulle notizie relative alla Sardegna nelle fonti arabe <sup>1</sup>

*Sardinya*  
*182535*

## Storie di viaggio e di viaggiatori. Incontri nel Mediterraneo

26 Agosto 2015

Atti del III Seminario internazionale  
della Commissione Nazionale Italiana per l'Unesco

Cagliari, 3-5 ottobre 1996

|   |                |
|---|----------------|
| Türkiye Diyanet Vakfı<br>İslam Araştırmaları Merkezi<br>Kütüphanesi |                |
| Dem. No:  | 226362         |
| Tas. No:  | 910.4<br>570-V |

DE YAYIMLANDIKTAN  
VERA GELEN DOKÜMAN

*Cagliari*  
*1977*

Tema

L'intento di queste note è riferire quanto le fonti arabe riportano sulla Sardegna e apportare un contributo alla discussione che esiste tra gli studiosi sardi, e non solo, che coinvolge archeologi, storici e linguisti, sulle diverse epoche dell'isola.

Abitata dai tempi antichi più remoti, la Sardegna presenta evidenti tracce della presenza umana in epoca neolitica e, seguendo lo stesso destino di altre isole del Mediterraneo, quali Malta, la Corsica, le Baleari, conserva reperti archeologici che ci riportano indietro fino al IV millennio a.C. <sup>2</sup>. Collegata con il mondo minoico e maltese, durante il periodo 2200-2000 a.C., è stata investita, durante l'età del rame, da una corrente migratoria che, provenendo dall'Anatolia e dalle isole dell'Egeo, si spingeva in Occidente alla ricerca dei metalli, quali l'oro e l'argento, di cui era ricca la stessa isola, ove queste popolazioni si sedentarizzarono nel primo periodo dell'età del bronzo (circa 1800-1500 a.C.). Nello stesso periodo, sulla base dei dati archeologici, vi sono evidenti testimonianze di una capacità dei Sardi a rielaborare gli elementi della "civiltà dei metalli" che accomunava i popoli che si affacciavano sul Mediterraneo, creando le premesse per la nascita di una originale civiltà autoctona nell'epoca dei nuraghi, ininterrotta da circa la seconda metà del II millennio a.C. fino alla conquista romana del 238 a.C. <sup>3</sup>.

Dal punto di vista antropologico, principalmente due sono i tipi di abitanti che si riscontrano nella Sardegna delle epoche più antiche: uno euroafricano, che ha corrispondenze con i gruppi predinastici egiziani di Naqada (3000-2800 a.C.) e con alcune popolazioni cretesi, ed un altro eurasiatico, specialmente armenoide-caucasioide, collegato o appartenente agli stessi gruppi che vivevano nelle regioni tra il Caspio ed il Mar Nero, vicino al Caucaso ed alla Persia <sup>4</sup>.

Dalla discussione tra i linguisti sono emersi i seguenti dati: il Trombetti riferisce l'antico sardo allo strato basco-caucasico preindoeuropeo, cioè lo strato linguistico panmediterraneo più antico; Terracini distingue due principali aree linguistiche isolate, considerate dal Bertoldi due opposte cor-

57-48

224402

Sardinia (182535)

Giuseppe Contu\*

LA MEMORIA

ANNALI DELLA FACOLTÀ DI LETTERE E FILOSOFIA DELL'UNIVERSITÀ DI PALERMO

15

|   |                 |
|---|-----------------|
| Türkiye Diyanet Vakfı<br>İslam Araştırmaları Merkezi<br>Kütüphanesi |                 |
| Dem. No:  | 224402          |
| Tas. No:  | 297.09<br>PEL.m |

Mağāz

## Culture e contatti nell'area del Mediterraneo Il ruolo dell'Islam

a cura di  
Antonino Pellitteri

Atti 21° Congresso UEAI  
Palermo, 2002



PALERMO  
2003

26 Ağustos 2015

## Sardinia in Arabic Sources

MADDE YAYIMLANDIKTAN  
SONRA GELEN DOKÜMAN

The purpose of this paper is to examine the Arabic sources, which I have already used in three previous articles published in 2001 and 2002<sup>1</sup>, with the aim to discover:

- A) if there is a connection with the results of the studies on Sardinia
- B) to discover sources of Arab authors.

A) The researchers on Sardinia have produced last century important historical, archeological, anthropological, genetic and linguistic studies related to ancient, medieval and modern periods; among them I must quote at least the names of Giovanni Lilliu and Ercole Contu (Nuragic Archeology), Sabatino Moscati (Phoenician studies), Giovanni Lanternari and Mario Atzori (Anthropology), Pietro Meloni and Attilio Mastino (Roman History, Epigraphy and Archeology), Max Leopold Wagner, Massimo Pittau and Giulio Paulis (Linguistics), Cavalli Sforza and Vona (Genetics), Turtas (History of the Church), Francesco Cesare Casula, Giuseppe Meloni and Angelo Castellaccio (Medieval History)<sup>2</sup>.

\* University of Sassari (Italy).

<sup>1</sup> Cf. "Arabismi nel sardo", in *Annali della Facoltà di Lingue e Letterature Straniere*, 0, Sassari, 2001, pp. 247-82 (Contu 2001a); "Annotazioni relative alla Sardegna nelle fonti arabe", in *Storie di viaggio e di viaggiatori. Incontri nel Mediterraneo*, (ISPROM, Quaderni Mediterranei, 9), Cagliari (2001), pp. 37-48 (Contu 2001b); "La Sardegna nelle fonti arabe dei secoli X-XV", in *La civiltà giudicale in Sardegna nei secoli XI-XIII*, (Ed. Associazione "Condaghe S. Pietro in Silki"), Sassari, 2002 (Contu 2002), pp. 537-49.

<sup>2</sup> For information about Mastino, Turtas, Castellaccio, Atzori and Giuseppe Meloni cf. <http://www.uniss.it/anagrafe-della-ricerca> and *Anagrafe della Ricerca 2001*, Università degli Studi di Sassari, Sassari 2002. Mastino organized with the *Insitut du Patrimoine de Tunis* different congresses for Africa Romana (see <http://www.uniss.it/Convegna/XV> Congresso de l'Africa Romana) and received, in occasion of the 15th Congress held in Tunis in December 2002, the 'Wisām al-Mu'arriḥ al-'Arabi' given by the Ittihad al-Mu'arriḥin al-'Arab. Turtas published in Rome in 1999 his *Storia della Chiesa in Sardegna dalle Origini al 2000*. Paulis, who is the editor in Italian of the main studies of Max Leopold Wagner, edited in 2002 the *Pietro Casu Vocabolario Sardo Logudorese - Italiano*, ISRE-ILIS-SO, Nuoro; for Paulis publications see the web of Dipartimento di Filologia Classica, Glottologia e Scienze Storiche dell'Antichità e del Medioevo, Università di Cagliari (in preparation, see <http://www.unica.it/>). For Pittau cf. <http://www.pittau.it>. The last work of Sabatino Moscati (*Civiltà del Mare*) is reminded by his student Piero Bartoloni who is now Professor of Phoenician-Punic Archeology (University of Sassari) in the presentation of *L'Africa Romana* 14, Carocci, Roma, 2002. For references in genetics see an example in Cappello N., Rendine S., Griffio

SARDINIA added.

## الحضور العربي في جزيرة سردينيا

د. عبد الهادي التازي \*

اعتقد أن الأطروحة التي تقول بأن العرب لم يخلفوا لهم أثرا من شأنه أن يذكر أهل سردينيا بأيام العرب فيها - على نحو ما خلفته آثار بيزية وجنوة واسبانيا وغيرها - اعتقد أنها أطروحة متجاوزة (1). وإن جولة عابرة من ساساري إلى كالياري، وخاصة في بعض المتاحف الأثوغرافية، نورو (Nuoro) مثلا لخير شاهد على ذلك الحضور الذي تحدث عنه أكثر من مصدر بعد ظهور الاسلام في المنطقة . . .

فلقد قرأنا عن سردينيا (2) عند ابن عبد الحكم (ت 257هـ = 871م) في كتابه: 'فتوح مصر والمغرب والاندلس'، وعند ابن قتيبة (ت 276هـ = 889م) في: 'الإمامة والسياسة' وعند ابن بسام (ت 542هـ = 1148م) في 'الذخيرة'، وعند الشريف الإدريسي (ت 560هـ = 1165م) في: 'نزهة المشتاق'، وأبي حامد الغرناطي (ت 565هـ = 1169م) في كتابه 'تحفة الألباب'، والضبي (ت 599هـ = 1203م) في 'البنية'، وياقوت (ت 626هـ = 1229م) في 'المعجم'، وابن الأثير (ت 630هـ = 1233م) في 'الكامل'، والحميري (ت 727هـ = 1327م) في الروض المعطار، وأبي الفداء (ت 732هـ = 1331م) في المختصر، والنويري (ت 731هـ = 1332م) في النهاية، والذهبي (ت 748هـ = 1348م) في التاريخ، وابن عذاري (ت 750هـ = 1349م) في البيان المغرب، وغير هؤلاء ممن اختصرنا أسماءهم (3) . . .

وقد كانت معظم الافادات التي وردت في تلك المصادر تتركز على المحاولات الاولى لافتتاح الجزيرة التي قام بها القادة العرب - وفي صدرهم موسى بن نصير منذ أواخر النصف الثاني للقرن الثاني الهجري - الموافق لأوائل القرن الثامن الميلادي، كما تتركز على المصاعب التي واجهت الفاتحين سواء منها ما يرجع للمقاومة المستميتة لأهل الجزيرة أو ما يرجع أيضا لرداءة أحوال الطقس التي كانت تعاكسهم باستمرار . . .

(\*) عضو أكاديمية المملكة المغربية ومدير المعهد الجامعي للبحث العلمي.

البحث الذي قدمه د. عبد الهادي التازي عضو مجمع اللغة العربية بالقاهرة إلى المجمع في دورته الثامنة والخمسين يناير - 10 فبراير 1992.

(1) T. Grouther Gorlon. Sardaigne, Ency. Islam

(2) سردينيا (Sardigna) أو (Cerdéna): ورد ذكرها وضبطها وتحديد لها في معجم البلدان فهي على ما يقول: 'جزيرة في بحر المغرب كبيرة، ليس هناك بعد الاندلس وصقلية وأقريطش أكبر منها'

(3) MARIA GIOV anna Stasolla: (Boloyna) - ARABIE SARDEGNA Nella Storiografia araba del (3)

Medioevo-Centro di studi Magribini- Studi Maghribini, Volume XIV, 1982

ISTITUTO UNIVERSITARIO ORIENTALE, Napoli - ITAL. 1A.

Sardinia

18 SUBAT 1994

el-Bahsul-Ilmi, added; 41 (1992-1993)

Rabat, s. 5-16.

Dergi / Kitep  
Kütüphane Müdürlüğü